

# CHRISTIAN TELESCOPE AND UNIVERSALIST MISCELLANY.

VOL. 3.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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## MISCELLANEOUS.

### LETTERS TO PARENTS—NO. 1.

*My Dear Parents*—As I have frequently written to you in a social manner, giving you such information in regard to my health, situation and prospects, as the varying circumstance of my life, from time to time, would justify, I now comply with your often-repeated request, and shall attempt to give you an outline of my religious experience and sentiments. But, in the discharge of this reasonable duty, I shall endeavor to write with child-like simplicity;—in the same familiar and unstudied manner that I should converse, were I personally present with you. I am not ignorant of your feelings upon this subject; nor have I forgotten the many pointed remarks which I have heard from your lips, respecting the artificial and pompous style, in which children too commonly address their aged fathers and mothers, as though their tearful eyes were to be fastened on some gilded figure of speech. And since I am one of those highly-favored children, on whom the cares and kindnesses of parental affection have been profusely bestowed, it will be my highest ambition to gratify your wishes, so far as that desirable end can be accomplished, by a fair and candid narration of facts. It is not improbable, that I may have imbibed some sentiments, at which you will, at first, be surprised. But should all the latent energies of parental nature be called into fluttering exercise, and the bosoms which are constantly alive to my welfare, become agitated with unusual anxieties, on account of this *intimation*, you are requested to suppress such feelings, and calmly hear the account which I render.—Far, very far indeed, be it from my heart to produce a moment's unnecessary disquiet to those dear, venerated parents, whose NAMES are more precious than almost any treasure on earth. The furrows of time in your visage, and the crown of grey hairs on your heads, admonish me of the importance of writing with tenderness, deference and respect; and I cannot believe that a frank disclosure of my religious exercises and convictions of what is truth, will, on mature reflection, be either wounding or offensive to your tender and indulgent minds.

It will not be necessary to relate, for your

information, the strong attachment which I manifested to religious investigations, while yet under your parental watchfulness and instruction. My mind was very early impressed with the subject of religion. Innumerable questions arose in my meditations, which were never revealed to others. When I was about eleven years old, I discovered that the stories of witchcraft, apparitions, conjurations, &c. which had been related to me, from my infancy, were unreasonable and probably fictitious. Suspicion was at once excited in my bosom, that most of the marvellous stories concerning religious exercises and experiences, were also unfounded and fabulous; for nearly every one which I heard, had something to do with *sights, noises, ghosts, dreams, strange convictions* and instantaneous changes from *Salans* to *Angels*. Still it was my intention to be candid in my investigations, and hold myself susceptible of good impressions, let them be from whatever source they might. Of my eagerness to attend public worship, you will cheerfully bear testimony. But that my mind never roved from the subject of pious meditation, I do not pretend.

It will not be considered vain for me to say, in my own behalf, that I never indulged in any disorderly or rude conduct in the house of worship, nor ridiculed what appeared to be serious and solemn in its nature.

But, kind parents, I hardly dare inform you, even at this late hour, that a considerable part of the preaching which I heard, from the age of 12 to 16 years, was very unprofitable. The obvious inconsistencies and contradictions which the ministry embraced, prevented the good effects of many things which were truly excellent. Some of the earliest trials of my mind were occasioned by such discoveries. For, many a time when I have seen my own unworthiness contrasted with my Redeemer's lovely character, my tender spirit has been melted in contrition, and I was more than half persuaded to become a Christian; but when the preacher changed his ground, and gave the "adored Nazarene" a contrary description, representing the same Being who loved, and prayed, and died for the world on Calvary, as a passionate, merciless and inexorable *punisher* of those for whom he had been thus prodigal in goodness, I was again thrust back into the prison of unbelief, with those "who were all bound with one chain of darkness." My half-matured confidence was at once destroyed! An impervious cloud interposed between me and the fountain of almighty goodness! The character of God, my Saviour, was shorn of its peculiar love-

liness. I could not discover the *traits* of a PARENT, in a Deity whose administrations were marked with unkindness and malignity. Oft have I wept and writhed in anguish on my pillow, with my cheeks swimming in tears, because I could not feel, in my heart, a disposition to worship such a being as the minister had described.—But that I may not exhaust your patience, I must subscribe myself, for the present,

Your dutiful, though absent  
*Ch. Intelligencer.* — DAUGHTER.

### Spiritual Wickedness in high Places.

It has ever been felt, that those who have the superintendance of the education of youth, possess a strong influence in directing the political, moral and religious views of their pupils. The perception of this truth, induced the primitive christians to establish schools under the direction of distinguished professors of christianity, with a view to counteract the influence of the heathen schools of philosophy, and at the same time to secure the young disciple from the danger of falling from his christian profession. Similar institutions established by the *reformers* of the sixteenth century, promoted the reformation; and gave an independence to the *protestants*, which greatly contributed to their success.

Sectarians have been generally aware of these facts; but do not appear to have sufficiently appreciated their importance, on all occasions.—Hence the predominant party has generally engrossed the education of youth—at least, the most important schools and seminaries have been almost exclusively at their control.—For it was foreseen, that if they could not control the whole, it was of most importance to secure those of the first reputation, as their public influence would be the greater.

That these principles and motives have fully operated in the United States, will be plain and convincing to even the doubting, by counting up our literary institutions, and inquiring who control them. It will be seen, that in a great majority of instances, the predominant religious sect furnishes to the respective departments, the principal conductors of each.

Of these sects, the presbyterian or congregational certainly holds the most prominent rank—and the importance they attach to the control of literary institutions, can readily be estimated by the vexation they appear to feel, and the complaints they certainly make, because the Unitarians have superseded them at Cambridge, and furnished a president of the Transylvania Univer-

sity. Other, and perhaps more direct evidence of this solicitude to manage the literary interests of the community, might be adduced, were it necessary; but the references here made, will satisfy those who will reflect on the subject.

But it will be enquired—why this solicitude is felt? The answer is—because men love power—and by these means they obtain power over a class of men who are to move in that circle, which has the greatest influence in society. Nay more, an almost overwhelming influence over the immediate friends of the pupils committed to their care.

Besides, it gives occasional opportunities of feeling the *public pulse* on various subjects of the highest consequence. At least the opinion of the faculty may very modestly be given through the means of the *graduate*—and the degrees of public approbation of any *occult* measure pretty fairly estimated.

It is to this system of *espionage* that we may trace the very rudiments of most of those plans of sectarian aggrandizement which have recently been avowed and published. Nor this alone—the politicks of state—the measures of government, and rules of judicature are here premised or canvassed in a way to leave no doubt of the object.

A prominent and pitiful example of this politico-religious and scientific speculation, occurred very recently at the commencement of Hamilton College, Clinton, (N. Y.) A dispute on the propriety of admitting unbelievers in future punishment, to their oath, in evidence or otherwise, was so managed as to show, that in the opinion of the *present* they should not be admitted. This was a most unparalleled impudence, as the question had been *started*, discussed by the *ablest jurists* and *settled* in that very county. It was in Oneida county, that the famous—or rather infamous decision of judge Spencer was made. It was there that judge Platt, when an attempt was afterwards made to enforce that decision, tacitly rejected it, by admitting the oath of the person challenged. And the repeated decisions of the circuit judges since, in their respective districts, have for several years put the question effectually to rest in the courts.

How perfectly contemptible is it then, for a mongrel theological institution to call up the subject at this late day—and attempt to bring into disrepute the opinions of the whole body of jurists in the state of New-York, if we except judge Spencer.—This display of *little* greatness is an illustration of the reflection of Pope:

“Rejudge his justice—be the God of God.”

But the reason is plain—the “powers that be” receive little respect from these ecclesiastical harpies, unless their own plans and purposes are patronised and encouraged. The most blood-thirsty tyrant—the greatest political knave, has ever been courted and caressed, if he *smiled graciously* upon the monopolizing designs of the priesthood: while an Adams and a Jefferson, who have

held the lamp in the pathway of equal religious rights, can scarcely find a quiet grave in the country which their wisdom has enlightened and their virtues honored.

*Herald of Salvation.*

#### REWARDS AND PUNISHMENTS.

A very common objection to the doctrine of God's universal grace, and one which is dwelt upon with much apparent triumph by its opposers is, that it does away all expectation of rewards and punishments in the minds of its votaries, and leaves them to pursue iniquity with impunity.

In answering this objection, it is not designed in this short dissertation, to enter into all the arguments on the subject that might be adduced, but to show in a very concise manner that it has no foundation in truth; but does revert, with all its tremendous force, upon the very heads of those who bring it.

First, then—No Universalist believes that the divine Redeemer came into the world to save men from a just and equitable punishment for their crimes. And the reason why he does not believe it is, because it is nowhere taught in the Scriptures of truth; the reverse of this is plainly taught: “God will render to *every man*, (mark the expression, *every man*) according to his deeds.” Rom. ii. 6. “He that doeth wrong shall receive for the wrong that he hath done, and there is no respect of persons.” Col. iii. 25. In addition to these testimonies, read Isa. iii. 10, 11.—Lvi. 20. Rom. ii. 7, 8, 9, 10, 11, 12. and numerous other passages. Now could we find in the Holy Scriptures, that the just demerit of our evil deeds is endless misery, we should not only find an insurmountable difficulty to the salvation of *all*, but even of *one* of the human race; in as much as “all have sinned and come short of the glory of God.” Rom. iii. 23. But as no such declaration, nor even the semblance of it can be found therein, we deem it unnecessary to take any further notice of it. The time is gone by when clerical affirmation will serve for divine testimony; or solemn asseveration for sound argument. People begin to believe that “the priest's lips should” not only “keep knowledge,” but truth, and to try their doctrine by the standard of revelation.

The great errand of the Saviour into the world, was to save his people from their sins; (Matt. i. 21.) And divine wisdom employs rewards and punishments as one means for the accomplishment of this gracious object. But in order that rewards and punishments may have their proper influence, it becomes absolutely necessary to know the hand that corrects, and the design of the correction. This, therefore, may be considered as the first provision of the divine mission. The Jews were profoundly ignorant of the divine character, and attributed to him all the propensities of corrupt humanity. “Thou thinkest,” says God, “that I am al-

together such an one as thyself.” (Ps. l. 21.) The Gentiles were “without hope, and without God, (i. e. the knowledge of God,) in the world.” (Eph. ii. 12.) If, therefore, they received chastisements, they were unprepared to make a proper improvement of them; for they knew not whether they were the corrections of a friend, or the angry strokes of an implacable enemy. Hence the necessity of a mediator through whom divine affection might clearly discover itself. The Redeemer, so far from professing to have come to placate the divine nature, to reconcile God to man, or to change the disposition of our Heavenly Father towards his creatures, declares that he came to reveal his true character, to do his will, to speak his words, and declare his doctrine. (See Matt. xi. 27. St. John vi. 38. xiv. 24. vii. 16.) “God so loved the world that he gave his only begotten son.” (St. John iii. 16.) “Herein is love, not that we loved God, but that he loved us.” (I John iv. 17.)

“God commendeth his love toward us, in that while we were yet sinners Christ died for us.” (Rom. v. 8.) It seemed to be necessary, and it certainly was the plan of God, thus to reveal and manifest himself as the everlasting Father and Friend of his creatures, through Jesus Christ, “who is the image of the invisible God,” in order that they should be enabled to make a right improvement of the disciplinary exercises of his moral government. They would then be enabled to know the truth, and understand the meaning of revelation,—and to realize that the chastenings of the Lord were so far from being evidences of his malignity, that they were testimonials of his mercy. They would be able to say with David, (Ps. lxii. 12.) “Unto thee, O Lord, belongeth mercy, for thou renderest to every man according to his works.” They would be convinced that while he that *hateth his son* sparingly the rod; he that *lovethe him* chasteneth him betimes.—(Prov. xiii. 24.) They would hear with gladness the voice of divine wisdom, “My son despise not thou the chastenings of the Lord, neither be weary of his correction; for whom the Lord loveth he correcteth, even as a Father the son in whom he delighteth.” (Prov. iii. 11, 12.) Thus would they *humble themselves under the mighty hand of God*; and by his chastisements they would discover the disadvantages of disobedience, they would view them as proceeding from the same source, dictated by the same spirit, and designed to produce the same gracious consequences as rewards; and would consider them as the most powerful incitements to love, serve and adore the *God of salvation*. With this view of the divine nature and government, we conceive it to be morally impossible that man should escape a just and equitable retribution according to his works.

Secondly—Let us look at it on the other hand. Admit, for the sake of the argument, that man justly and righteously deserves

endless punishment—that it is the penalty of the divine law—that Christ came and suffered that penalty, by making a vicarious atonement, i. e. suffering as a substitute for the sinner. That in order to be saved, the righteousness of Christ must be imputed to the sinner in such a manner as to deliver him from the punishment which he justly deserved ; and in spite of all we can say about repentance, and forgiveness through the merits of Christ, the conclusion is inevitable, that we directly contradict the divine testimony, and say that *God does not reward every man according to his deeds.*

After these observations, however incoherently they may have been thrown together, it is believed that no one can be so blind as not to see, that among all the various denominations in Christendom there is not one, except the Universalists, who absolutely and unequivocally believes that *God will render to every man according to his works.*

*Her. of Salvation.*

#### ELECTION AND REPROBATION.

Universalists have been slandered by a Calvinistic preacher, and charged with saying the *orthodox* require an impossibility, when they demand the repentance of *all* men, and claim that this is done by God's authority, and that *all* men are bound to comply with it, because they have *ability* to repent. Something on this subject appeared in our last paper, in an extract from Zarchius ; but another feature of the case is given in the following words of Calvin, that the accusation may be completely repelled from those on whom it has been most unjustly thrown, and the public furnished with the proper means of judging. Just as far as the modern Orthodox are Calvinists, they hold to the following sentiments ; and that they do, is evident from the Andover creed, which says, "no means whatever can change the heart of a sinner, and make it holy—regeneration and sanctification are effects of the creating and renewing agency of the holy spirit." The utility of all preaching is here evidenced, and the utter uselessness of all exertions on the part of the sinner to leave his transgressions, and turn to God, for no means, no efforts can do the least good. Dr. Griffin, in his Park-street Lectures, says, 'God must change the heart, *unaided and uninduced by man.*' 'Regeneration is produced by the *supernatural and immediate* power of God, *unaided and uninduced* by the sinner ; and notwithstanding his *unabated resistance* to the last.' 'Depravity is propagated from father to son, though in a sense entirely compatible with *blame.*' 'God distinctly *disclaims the principle* of inflicting sufferings on *innocent children.*' 'Sinners have as much *power* to change their hearts, as they have at once to alter any of their worldly or social dispositions.' 'Your *strength, your hope, your salvation* depend on *counsels settled in heaven* infinite years before you were

*born.*' It is plain then the orthodox of the present day hold and preach the sentiments with which they have been charged.

The following extract is from Calvin's "Exposition of the epistle to the Romans, chap. ix. 22d and 23d verses.—'What if God willing to show his wrath,' &c.

"Their main difference is, that the Reprobates are Vessels of Wrath unto Damnation : The Elect, vessels of Mercy unto Salvation ; and both for the glory of God.

"A vessel of Wrath is such a one upon whom GOD will show no mercy, but will be angry with him for his sin, leave him in it, and at last take vengeance on him for it. A vessel of Mercy, such a one upon whom God purposeth to shew mercy, in forgiving his sin, bringing him out of it, and unto salvation.

"Here care is to be had of distinguishing some like phrases, as a vessel of Wrath, and a child of Wrath. These differ. A child of wrath may be a vessel of Mercy, but a vessel of wrath cannot. As Paul [Ephes. ii. 6.] and the Elect Ephesians are by Nature the children of Wrath, as well as others. A child of wrath notes our corrupt estate. A vessel of wrath the destination of such a one to damnation. But a child of disobedience and a vessel of Wrath, are all one. Again,

"We preach Mercy ; if thou be a Reprobate, it is not meant to thee. We preach Wrath ; if thou be an Elect, this is not meant to thee, but to the Reprobate. It may be, that when Mercy is preaching, and pouring down, the Reprobate looks after it, and thinks to have it ; but he deceives himself. When a father is cutting bread among his children, their little eyes are upon every piece that is cut : It may be also the dog stands by (Reprobates may not grudge the comparison, whose state is worse than the dog's.) The dog it may be stands by, and gapes for the bread ; but the father gives the bread to the children ; he gives to the dog also, but it is cudgel or whip, and spurns him from him. So Mercy is the children's bread, it hangs not for the Reprobate's tooth.

"2. There is great difference also between the Elect and Reprobate, in regard of their end.—The Elect shall be saved, the Reprobate, assuredly damned. Sometimes he useth the Reprobate as a rod to chastise his children, but when he hath served his pleasure by them, he deals with them as he did with the king of Assur, [Essay x. 5, 12.] he throws them into the fire.

"God useth them, who cannot but use them well, and they do no more but what he hath appointed ; and when they have done according to his secret appointment, they shall be damned, for not obeying his revealed appointment. Yea, he will make that which they do against his will, to serve his own will, and our good."

*Hart. Rel. Inquirer.*

#### DIALOGUE

*Between the POPE OF ROME, and the PRINCE OF DARKNESS. By I. Bunce.*

*Pope, Solus.—A room in the Vatican, at Rome.*

*Pope.—Curse these Bible Societies ! They are scattering their Bibles all over the world, and the light over creation ; every where making inroads on my dominion, and my temporal power.*

*Enter the Devil.*

*Devil.—Good morrow, Mr. Pope, to your Holiness. I overheard you grumbling against one of my favorite institutions. You must know, sir, that I too was a little frightened at these institutions, when they first began.—But however they began in the true spirit of religion by many, or are still supported with good intent by some, they have now become the very thing I want.*

*Pope.—What should I care about what you want ? I am looking out for my own temporal power, and these Bible Societies are going to shake the whole to its centre. They will let in a flood of light where darkness now prevails, and become ruinous to me. I'll fight them—I'll wage new war and battle them.*

*Devil.—But your Holiness must allow that I am an impartial judge between you and the Protestants in this business. I am entirely neutral. I care not whose bones I pick. I would as quick have you as them, or them as you, to grace my triumph. I am therefore entirely impartial in this question ; and I tell you these Bible and missionary societies will not lessen your temporal power or influence. And they will serve in the end, in the way I have got them a going, greatly to people my regions.*

*Pope.—Yes, you will get enough no doubt, with or without them, but pray tell me how such a host of Bibles can be sent over the world in all languages, and not affect my power ?*

*Devil.—Well, Mr. Pontiff, you are so cross and head strong about it, you will perhaps see nothing as you should. You will not reason from what has been to what may be, nor judge of the future, by the evidence of the past. Has not this society been in full operation in my favorite cities of London, Dublin, &c. near thirty years ? Yes, even in your *Catholic Ireland* no less a period—and America, but a little less time ? In both hemispheres have they not for near thirty years had a general sweep,—and is there now a *Catholic less* in India, Europe or America than there was when they began ? Have they made more proselytes from heathens in India, than you have from protestants there ? Do you not know that at no period since the Holy See undertook the pardoning sins, &c. has Popery increased so fast as since these societies began ; or been rivetted on so many millions by the chain of choice, as in the last two or three years of these institutions ?*

*Pope.—True, Spain, Portugal, Brazil,*

South America, New-Spain or Mexico, lately left to their choice, have adopted my holy Catholic Religion.

**Devil.**—And the new governments of Colombia and Guatemala, or "Central America," though choosing the form of government of protestant United States, in their political constitutions, have made your religion the law of the land by the same constitution.

**Pope.**—I know that, but still my temporal power is diminishing.

**Devil.**—Why do you lie? You know better. About the commencement of these institutions, Bonaparte had the pope neck and heels; not a place to lay his head—fled from Rome, not so much power then as a monk in the woods of the Pyrenees has now. Your inquisition in Spain and Goa, was suppressed; and how long after these societies got well under way, was it before all your temporal power was restored? Alexander of Russia becoming your patron, and the Prince Regent, now George the IV, both heads of Bible societies, sent you a regiment of soldiers to be at your command. These powers restoring all the estates, riches and revenues that had been enjoyed by the Holy See for centuries? You know that for several hundred years before, kings had ceased to kiss the toe of his holiness, or hold his stirrups. It was several hundred years since the Emperor of Germany had remained barefoot three nights in the snow, doing penance, while the pope was closeted with the \*\*\*\*\* Princess Matilda. At this sort of your temporal power had long passed away before these institutions began. Kings had long before began to make the same use of popes, for their own political purposes, that popes had before of kings for theirs.—Yes, about the time of the commencement of these, the pope was down: he is now caressed and courted by all the potentates of Europe, and particularly by these two princely heads of Bible societies.

**Pope.**—I don't care, I don't like them; I'll stop them if I can.

**Devil.**—No doubt of that, but I have got them too well a going for you to stop them. Too many making money by them; too many getting high salaries and rich livings; too many wheels within wheels, too many palms itching for this sort of fruit of missions, for you to stop them. And besides all the rest, I have a fine brood of clergy to become popes and cardinals of themselves, or receive temporal power and aggrandizement by the funds, if the thing goes on. No, old Pont, you cannot stop one of the wheels. I can do any thing with money.

**Pope.**—But you have betrayed yourself. You said they would not lessen my temporal power; and now you say they will make popes and cardinals of protestant clergymen, by the wholesale.

**Devil.**—Here again you show your ignorance. If they did not set up popery for themselves, would they come again under

your banners? They are making no proselytes from your Catholics. They have not, during this whole time, made as many proselytes from the whole of the heathen in India, Ceylon and the Pacific Isles, as your church has increased in the same time within four hundred rods of their Bible palace in New-York, and what they have proselyted in India, &c. are ten fold more my children than they were before. And where, with all their noise and money, have they in the least lessened your temporal power, or that of the Grand Lama, or shortened the horns of the Mahomedan crescent.

**Pope.**—How can that potentate of Russia be engaged in printing and scattering Bibles, and that not effect my power, and the good Catholic religion?

**Devil.**—Ho! the Cossacks of the Don, and the Ukraine, the wandering tribes of Thibet, Tartary and Siberia, would indeed have been excellent Roman Catholics by this time, but for Alexander's Bibles: so would the subjects of the Grand Lama, and the Mahomedans, but for the British and American Bible societies. But irony apart. This Alexander has been a child of mine for many years—first a member of the Peace society—then head of the Bible society of Russia—then head of my "Holy Alliance" of Europe—and now head of a Holy alliance with the Turks, to put down liberty in Greece. Just as the missionary papers in England and America began to laud and praise his piety, and his efforts in the cause, he silenced their missionaries, just as he had before your Jesuits; so that if you have gained nothing, neither have they, but they got wofully duped by my pious Emperor, magnanimous champion of Bible societies. Such a fellow, "a nursing father to the church militant!" King George, and my drunken dukes and profligate lords of England; the high purse-proud honorables of America, excellent "nursing fathers" at the head of these institutions for popularity. Think ye that Immanuel has chosen such men to spread his gospel? No, sir, they are the very men, and these are the measures I have chosen to spread my religion, and if you will read your Bible you will find it so.

And here also, let me remind you, that before the Bible societies, &c. began, your society of Jesuits were expelled every corner of the world. They are now everywhere restored, except in Russia. Even in that free protestant country, the United States, the purest because the youngest, they are making good progress.

**Pope.**—And how can this be in that enlightened country?

**Devil.**—Ah, Pontiff, PRIDE has there kept full pace with LIGHT, and these societies have increased religious pride in the United States, a hundred fold. To confess the truth, I played the same pranks in these institutions, that I did in the garden of Eden, only there I addressed your good mother Eve in person—here I set certain clergymen

to work at her daughters. In London I began, and you must know these missionaries of New-England, love to follow the fashions of London. "Tell them that you will publish their charities," whispered I to the clergy; they did so, and they took the bait as readily as Eve did the apple, relished it as well, and like her, invited their husbands and sweet-hearts to eat—it was pleasant to their taste also. Each loved to see their names and their good deeds published to the world, but it was especially grateful to the females—the clergy saw this, and at my suggestion pushed them first in every effort for cash. The whole machinery was instantly in motion. The press teemed with praises of gifts, and the giver, over hill, dale and vale—in city and hamlet their praises were sounded. The left hand soon knew more than the right. Benevolence, christian benevolence was praised, and coaxed, and wheedled—went screaming, and yelling, and begging more money for God. Then dollars rolled in, and their proud pharisaical prayers ascended. I could not but laugh in my sleeve. The "Man of Sin," and his kingdom was to be crushed, the millenium was at hand—Mahomet's empire would soon be tumbled in pieces, and the heathen must soon surrender at discretion, to the power of their cash and their prayers.

During all this noise and show among them, your still, sly and cunning disciples were in their stillness at work; churches were established and built; colleges and schools founded and continued to increase, and without noise or boasting, success is crowning their efforts.

Say, good Pontiff, you have heard of my shearing the hog?

**Pope.**—Yes.

**Devil.**—Well it is just so with these Bible societies, except as to the cash-getting part; but so far as the gospel is concerned, depend on it, it is great cry and little wool with them; and to use a vulgar proverb, as to your Jesuits and disciples, "the still pig drinks the swill." Many of my missionary clergy are following the footsteps of the pope, in offering rewards in heaven for cash. In all sly tricks at deception, they are practising after your Jesuits. I furnish you with some funds, or you could not have lately sent over 28,000 dollars to aid in proselytizing the protestants in the United States. But my newspaper machinery furnishes them the fastest. Ah! and they need it. Two thousand dollar salaries a year, and hundreds of palms itching for more.

Say, good pope, wa'n't that a good plan of mine to set these Bible and missionary societies to opening their doors for members, to all, to "any one," for cash, cash only! Members for life, at a stipulated price in dollars. But, Mr. Pontiff, is this the way pointed out in scripture, for them to evangelize the world? or conquer you, or Mahomet? No, unless they raise money enough to cut your heads off; and depend on't too

much will stick to their own fingers for that. At their anniversary meeting in New-York, I set Dr. Griffin, one of my captains, to propose raising several hundred thousand ministers! ! ! I tell you, dear Pontif, I have fine sport with these Yankee Divines. I have got half a dozen of them so vain and proud, that I have made them believe that they are blowing the bellows of heaven, and turning the organ of Gabriel; and almost to believe that they themselves are to have the heathen for their own inheritance.

*Pope.*—Pray what do you think of my late "Circular," forbidding my people to suffer Bibles to be brought among them.

*Devil.*—I think you was a fool for issuing it. It will not help you, but will us; we shall make it a new pretext to get more money; we shall get at least 100,000 dollars by that. Money, funds, rich funds, is all I want to work with. But I must be off; this is about the time that the Education Society shaves notes to charity scholars, at my shaving mill in Boston. The Board of Foreign Missions are in a little stew just now—are about to take a new tack. My "Missionary Rooms," and my Bible Palace need a visit. Good day, Mr. Pope.

*Pope.*—Stay, good Devil, one word more. *Devil.*—I can't be plagued any longer now; some Presses and some Pamphleteers in the United States, are sticking up their noses against this funding religion, and accumulating clerical funds; inviting inquiry into them, which we know they will not bear. We thought we had our hand on every press in that country, either by fear or favour; but we find ourselves mistaken. There is a Reformer in Philadelphia, that has plagued us the longest, as Martin Luther, the old Reformer, did you. Plain Truth we have succeeded in putting down; but there is a little impudent Hotspur rose up in the very heart of my church missionary territory, that impudently talks about taking the very pillars of my money church by the beard, and hanging them up on truth hooks. And others are starting up in various parts of that country. I must be off. I'll call again when you get the hypo, good pontiff.

#### *Efficacy of Denouncing Hell Torments to Reclaim the Wicked.*

Saurin, the French preacher, distinguished for his eloquence, and his orthodoxy, in the modern acceptance of the word, speaking of man's sinfulness, and the means of reclaiming him, says, "speak to him concerning the truths of religion: open hell to his view, and you will see him affected, devout, and appalled; follow him in life, and you will find that these truths have no influence whatever on his conduct." If this course renders sinners appalled, while the sound of damnation is ringing in their ears, fill them with dismay, while the burning flood rolls visibly before them, but leave the mind unconvinced, and the heart unimpressed, without pro-

ducing any salutary influence on the conduct, why should it be chosen, and what is the efficacy of preaching hell torments to reform transgressors, even if the doctrine be true? This admission of Saurin is in accord with Dr. Scott, who allows that no terrors can restrain the out-pouring corruption of the unrenewed heart, or give a right direction to the unsanctified affection. All history, all experience confirm this verdict; it is the goodness of God that leads to that repentance, of which we need not repent; to that godly sorrow, that terminates in undivided reformation. Were terror and wrath instrumental in converting from error, in turning the soul to God, and placing the affections on the true object of love and worship, every preacher should alarm his auditors by the most appalling description; but knowing love is the only efficient mean of changing the temper of the heart, he should expostulate with tears like Jesus, he should persuade like Paul. *Rel. Inquirer.*

#### A DIALOGUE

Some years ago, during a religious revival in the Town of — in Vermont, a Mr. —, an Universalist preacher, riding thro' the place was overtaken by a Doctor Mac, who was a deacon of a Calvinist Church; when the following conversation was commenced by the Doctor.

Dr. Good News, Sir, I have glorious news to tell you.

Mr. Ah! indeed Dr. and what is the news? Dr. why Sir, the Lord is in — working wonders by his spirit. There is a great revival, and many souls are daily converted.

Mr. I am glad of it Dr. for I know of no place where a reformation was more needed.—But Dr. there is one thing which is a matter of some surprise with me. It is this. Many of those converts come forward, relate an experience, and you receive their word for the genuineness of their religion, when in temporal concerns you would not take their word, or trust them the value of six cents.

Dr. I know it, but I think we have sufficient evidence that it is the work of God. It will do to take them into the church.

Mr. Well Dr. time will determine the matter. You recollect the reformation in the towns of — and —; and you know what has been the result. As soon as the revival died away, they began to examine into each other's characters, and the genuineness of their experience. Quarrels ensued, and after numberless church meetings, and excommunicating a large proportion of those whom they had received during the revival, they were able once more to enjoy peace; and twelve months hence, you and I can determine better as to this revival.

Dr. Ah, Sir, it is unfortunately the case, that there are always some who prove hypocrites.

Mr. But Dr. it surely is not the work of the Lord to make men hypocrites?

Dr. Oh no, by no means, but it is always the case, that when the Lord begins a good work among men, the Devil will always set himself to work at the same time and place.

Mr. Well Dr. but as the hypocrite whom you say is worked upon by the Devil, relates an experience similar to those who are converted by the spirit of God, and with the same apparent sincerity, is it not a little singular, that God and the Devil should work so exactly alike, producing the same feelings of conviction and conversion, that you old experienced saints that have been serving God, and walking in the way of holiness for twenty years or more, nay, that your ministers who profess to know so much of the spirit of God in all its operations, are not able to distinguish which is the work of God, and which is not, but as cordially receive him who is operated upon by the spirit of the Devil, as him who is converted by the spirit of God, and time alone trying the character enables you to find the hypocrite? Would it not then be well Dr. to wait awhile, as you cannot determine by the religion, the exercises of a man's mind, that you may discover the genuine convert from the hypocrite?

Dr. I don't know but it might be well enough, but we think it best to bring them at once into the church.

Mr. Dr. how many hypocrites do you think there will prove to be in —?

Dr. I do not know. It is not for me to say, but it is probable there will be some.

Mr. Perhaps Dr. there may be twenty?

Dr. Oh yes. It would be remarkable if there were not as much as twenty among such a number.

Mr. Perhaps there may be forty, fifty, or even one half?

Dr. Why there may be, but I hope for better things, I cannot believe there will be so many hypocrites as one half.

Mr. You admit there may be as many as half, and for aught you know more?

Dr. Yes there may be, but I do not believe there will.

Mr. Now Dr. you have called this revival the work of God, might I not with as much propriety say, it is the work of the Devil.

Dr. You may call it so if you please, but I should not dare to say so for the world.

Mr. But Dr. you acknowledge that some will prove to be hypocrites. That it is the work of the Devil to make men hypocrites. One half or even more may prove hypocrites.—The work is so exactly similar that you are not able to distinguish. Now Dr. according to your own acknowledgment, have you any more evidence to prove this revival is the work of God, than that it is the work of the Devil?

Dr. You may say what you please about it, but I say it is the work of God.

The Doctor attended conference in the evening, spouted away about the wickedness of Universalists, and said, he that day had fallen into company with a Universalist preacher, to whom he undertook to relate the glorious work the Lord was carrying on in the town, but that he laughed at him, and said it was all the work of the Devil.

**AN INDIAN COMMENTARY.**  
*'Cast thy bread upon the water; for thou shalt find it after many days.'*

Some years ago, one of the preachers of the Mohegan tribe of Indians, (a tribe situated on the Thames, between Norwich and New London, in Connecticut,) was preaching on the above text. To illustrate his subject and enforce the doctrine of charity, he bro't forward a circumstance that transpired in his early days. "To use his own language, he observed—'a certain man was going from Norwich to New London with a loaded team; on attempting to ascend the hill where Indian lives, he found his team could not draw his load; he came to Indian and got him to help him up with his oxen. After he had got up he asked Indian what was to pay. Indian told him to do as much for somebody else. Some time afterwards, Indian wanted a canoe—he went up Sackett river, found a tree and made him one. When he got it done he could not get it to the river. Accordingly he went to a man and offered him all the money he had if he would go and draw it to the river for him. The man observed, he would go. After getting it to the river, Indian offered to pay him. No, said the man; Dont you recollect so long ago helping a man up the hill by your house? 'Yes.' Well I am the man—there take your canoe and go home. So I find it after many days.'

**BIGOTRY.**

The author of the "Emerald Isle" in a speech at a meeting of the catholics of Dublin, thus personifies Bigotry.

"She has no head, and cannot think—no heart, and cannot feel!—When she moves, it is in wrath—when she pauses, it is amid ruin—her prayers are curses—her God is a Demon—her communion is death—her vengeance is eternity!—her Decalogue is written in the blood of her victims—and if she stops for a moment in her infernal flight, it is upon some kindred rock, to whet her vulture fang for keener rapine, and replume her wing for a more sanguinary desolation!"

**The Jews.**—The conversion of a Jew costs the society, in London, an average sum of about one thousand pounds; and one half of the converted return to the "error of their ways" as soon as converting-money is no longer to be had. The making of a half-christian out of a full Jew, would render twenty poor and honest Christian families comfortable for a whole year. How is

it that persons can thus abuse the charities of society, by so wasting money which the merciful contribute?

*Niles' Weekly Register.*

A virtuous heart is a jewel, to which the rubs of this life will but give a brighter polish.

If perfection were ever once beheld, we should be so fully convinced of the impossibility of equaling it, as to give up all attempts at imitation.

Anger is the most fearful when accompanied by tears; it is lightning without rain.

**PROVIDENCE,**

SATURDAY, SEPTEMBER 30, 1826.

"Earnestly contend for the faith."

**INTEMPERANCE.**

Of all the vices human frailty is heir to, that of intemperance may be deservedly ranked among the worst. Enumerate almost every other vice, which you may, and in nine instances out of ten, some faint reason may be given for its existence—some feeble excuse admitted for its indulgence. An irritability of disposition, the depth of real or supposed injuries, the allurements of wealth, or the dread of poverty and wretchedness, may almost unconsciously drive some miserable object to the commission of the worst—the deadliest crimes. But where is the excuse for intemperance? What ingenuity can invent a palliative for a vice which presents no allurements, but whose sole end can be nothing but the misery and degradation of its possessor—a vice which never

can be fixed but by the most persevering course of determined degradation—and which will appear disgustingly loathsome, even to its most abandoned slave? There is none—there can be none under heaven! The man who can for a moment rack his ingenuity to find a pretence for drunkenness, must be a lover of the intoxicating draught; and the most plausible excuse which can be given, can only exist in the wild fancy of bewildered, intoxicated, abandoned men. This vice, as horrible as it is, is a growing one, it is increasing to an alarming degree even in this country, and it requires the attention of our legislatures and our councils, as a matter of no ordinary interest.

Let us look for a moment to the state of our population, made up in a great measure of a mass of foreigners, and that mass constantly increasing, by as constant emigrations from the mother country, of citizens which she well can spare—the dissolute and abandoned, and then let us seriously calculate to what end our country must be hastening. Alas! England could not

conquer America by her arms, but she may by her own imprudence! By sending the refuse of her population from her shores to fill this beauteous land with drunkenness, debauchery and death! The state of our country calls loudly for such measures to be adopted as will eventuate in the depression of this enormous evil, and some measures must be speedily adopted or farewell to all liberty—farewell to all happiness—but the thrice miserable happiness of the drunkard.

FOR THE TELESCOPE AND MISCELLANY.

**LETTER**

To the *Editor of the New-York Universalist Book Society.*

(CONTINUED FROM PAGE 38.)

DEAR SIR,

According to promise, I shall now proceed to lay before you my reflections upon the *third* class of the evidences which are brought into notice by the article headed "REVELATION," in the *first* number of your *tracts*; or rather, my views of the manner in which the writer has treated that subject, and the sentiments which I think it involves.

This section begins by saying that "Miracles are the final sanction of revelation." And how are these *final sanctions* of revelation treated? Why, the writer proceeds directly to tell us that "to these (*miracles*), there may be serious objections, because we are expressly told that *there shall arise false Christs, and false prophets, and shall show great signs*, (*SEMEIA*, which he renders *MIRACLES*), and wonders; *insomuch that, if it were possible, they shall deceive the very elect.*" Matt. xxiv. 24. Thus the first effort of the writer appears to be to put his readers upon their guard against placing too much confidence in the *final sanction* of revelation: And to render his caution the more effectual, tells us that great signs and wonders, which he calls *miracles*, were to be performed by false Christs and false prophets.

But, Mr. Editor, why has this writer taken the liberty to translate the Greek word, *SEMEIA*, *miracles*, instead of rendering it by some other word? Does it not appear to carry with it some design to bring into dispute the *final sanction* of revelation? It cannot be said that this is the most appropriate word to convey the genuine sense of the original; because it is coupled with a qualifying term, in the passage where it is found. "There shall arise false Christs, and false prophets, and shall show (*semeia megala*) great signs," &c. Now, sir, would not the adjective *MEGALA*, *great*, be wholly unnecessary in this connection, if the Saviour intended that by *semeia*, should be understood *miracles*, according to the common acceptation of the term? I admit, sir, that the word may be so rendered, without any violence to the original, though it is by no means the most plain and consistent rendering.

To satisfy you, sir, that I am proceeding upon safe ground, in questioning the pro-

priety of this writer's translation, I beg leave to refer you to Rev. A. Kneeland's translation of this passage—"For false Christs and false prophets will arise, and will propose great signs and wonders."—Here you see that *signs* is used, and not *miracles*. Wakefield, in his translation, renders it *signs*: So does Thompson; Dr. A. Clark; John Wesley; Matthew Henry, Parkhurst, in his Lexicon, and the common translation. I have been thus particular, Mr. Editor, in order to furnish you and my readers with the proof that this writer has laboured to weaken the evidence of revelation, by departing from some of the highest authorities in the republick of letters, in the translation which he has given.

We may now pass to consider the criteria by which this writer attempts to distinguish between *true* and *false* miracles. He tells us,

1. That "true miracles must be such as cannot be performed by human power." This amounts to nothing more than a simple definition of what a miracle is; it is therefore admitted by all.

2. He says, "They must be such as cannot be counterfeited by human wisdom."

Mr. Editor, if I understand the meaning of the term *counterfeit*, it signifies a *resemblance* of what is *original*; a *likeness* or *semblance* of what is *genuine*. Now, sir, is there a single miracle recorded in the New Testament, which has not been counterfeited? That is, are there any which have not been imitated so successfully as to escape detection, and be passed off upon the multitude for the genuine displays of super-human power? If the testimony of history is to be received, all the miracles of the New Testament have been counterfeited by impostors—Then, according to this writer, none of the miracles which the New Testament records can be admitted as true miracles.

3. "The circumstances attending (which make no part of the miracle) must not be improbable." I cannot discover what particular importance the writer can attach to the *circumstances* attending the performance of miracles, since the working of miracles has always been under circumstances which rendered them necessary and expressive of benevolence.

4. He tells us that "The real facts must be such as the outward sense of man could judge of." But has not the outward sense of man been deceived, times without number? And has not the success of impostors fully established this fact? What evidence, therefore, can this rule afford to establish the genuineness of what claimed to be a *true miracle*, eighteen hundred years ago? But,

5. He says that "They must be performed before such witnesses, and the testimony handed down through such sources, as to leave no rational doubt as to the truth of the matters of fact."

Here, Mr. Editor, I beg leave to remark, that unless we deny to all *Deists* any just

claims to rationality, we must, according to this writer, abandon our dependence upon this evidence of miracles, also; for it is a well known fact that they seriously call in question, nay, utterly reject this class of evidence, as proceeding from those who were greatly interested in having these miracles credited as genuine.

But, sir, this writer has told us before, how we may reject the testimony of all the ancient witnesses of the miracles of Christ and the apostles;—Yea, of all the miracles recorded in the Bible, and that too, without incurring the least censure, and without any exposure to condemnation for so doing: For he asserts that we "have the same right to know the facts for *ourselves*," that they had,—That theirs is only *human testimony*, which can *impose no command, nor imply any obligation* on the part of those who were not the eye *witnesses* of the facts! Now, sir, as no man still living upon the earth, can pretend to have witnessed the performance of these miracles; as all men are now deprived of the evidence of the existence of such miracles, except what is furnished by the testimony of those men who lived and wrote nearly *eighteen hundred years ago*, and whose testimony, according to this writer, we are under no obligations to receive and accredit; I shall leave it to you, Mr. Editor, to decide whether, admitting the correctness of his reasoning, we are not entirely absolved from the duty of believing that any such miracles were ever performed as they have recorded! And thus the *final sanction of revelation* is, by your tract, rendered null and void!

I think, sir, that I have written enough upon this tract to show that, whatever might have been the intention of the author, its character is decidedly *Deistical*, and its tendency *hostile* to revelation: Nor have I sufficient evidence to convince me that it was not intended by its author to sap the foundation of revelation, and bring the Scriptures of inspiration into disrepute and contempt. And how you could consent to its publicity, and thus palm it upon the publick as an epitome of the christian faith, remains to be explained by you, as the Editor of that work. You cannot but see, sir, that you have brought serious suspicion upon yourself, by publishing the writing in question: Nor will you be able to satisfy the minds, at least, of many of your readers, that you are not an unbeliever in revelation, unless you publicly disavow the sentiments contained in the tract above noticed. For, sir, the language of many is, if this be the *Universalism* of the *Book Society* in the city of New-York, may it never be permitted to extend beyond the narrow limits of that body.

As my whole object has been to expose the real character of the communication headed *revelation*, in the tract, I have neglected to offer any arguments to show the weakness of the opposition which it furnishes to the great truths of revelation: This,

however, shall be done, provided you or the author of the piece in question manifest any disposition to set up a defence of the sentiments it inculcates.

Mr. Editor, I sincerely lament the disgrace you have brought upon the Universalists, by disseminating the principles of *Deism*, under the garb of a christian profession; and hope that the honest and sincere believers in revelation will use every exertion in their power to wipe off this stain, by committing the tract under consideration to the darkness of oblivion, and proclaiming its author to the world, what he really appears to be, an unwelcome skeptic, who has crept in among us, under the specious pretence of faith.

Yours in christian affection,  
AMICUS VERITATIS.

According to notice, a meeting of our citizens was held in the First Baptist Meeting-house on Monday evening last, to adopt some measure for the more effectual suppression of intemperance. Their proceedings may be found on our last page. We anticipate on the part of our citizens generally, a hearty co-operation with those who composed that meeting, in carrying into effect the resolutions then and there adopted.

We should be extremely glad to hear from many of our old correspondents, some of whom have not favoured us with a single word since the commencement of the present volume. Our friend L. W. is informed that his communication should have appeared ere this, but unluckily it has gotten mislaid.

#### POETRY.

"Sing ye praises with understanding."

#### TO DEATH.

Methinks it were no pain to die  
On such an eve, when such a sky  
O'er-canopies the West;  
To gaze my fill on yon calm deep,  
And like an infant, fall asleep  
On earth, my mother's breast,

There's peace and welcome in yon sea  
Of endless blue tranquility,  
Those clouds are living things;  
I trace their veins of liquid gold,  
I see them solemnly unfold  
Their soft and fleecy wings

These be the angels that convey  
Us weary children of a day,  
Life's tedious nothing o'er—  
Where neither passions come, nor woes  
To vex the genius of repose,  
On Death's majestic shore.

No darkness there divides the sway  
With glorious dawn and dazzling day;

But gloriously serene  
Are the interminable plains ;—  
One fixed, eternal sunset reigns  
O'er the wide silent scene.

I cannot doff all human fear :  
I know thy greeting is severe  
To this poor shell of clay ;  
—Yet come, Oh death ! thy freezing kiss  
Emancipates ! thy rest is bliss !  
I would I were away.

## MEMORY AND HOPE.

Busy memory depart,  
Shed not here thy tears of sorrow :  
Come sweet Hope and cheer my heart,  
Tell me joy will gild to-morrow.

Yet memory why dost thou grieve  
O'er joys long past and pleasure faded ?  
Cannot blissful moments leave  
A single ray with grief unshaded ?

Still I love thy gentle tear,  
Thy pensive eye with lustre beaming :  
I bid thee hence, yet woo thee here ;  
I love thy look with feeling teeming.

What is it makes me love thy sigh ?  
'Tis Hope,—she bids thee sweeten sorrow :  
That angel Hope, that whispers by  
"Those scenes may come again to-morrow."

Then still, O memory, linger near,  
Recal each joy, that wakes thy sorrow :  
Sweet Hope shall smile upon thy tear,  
And bid it sparkle till to-morrow.

## SUMMARY.

## LATEST FROM ENGLAND.

By the arrival of the *Frances Henrietta* at New-York, London files to the 11th of August have been received in that city. The New-York papers contain copious extracts, from which we give the following miscellaneous summary.

The accounts from some of the manufacturing districts, represent a gradual, but very tardy improvement of things, and from others, offer no encouragement whatever.

The Manchester paper states, that there is an appearance of improvement in that city, and a much better feeling prevails among mercantile men.

Blackburn has also partaken of the favorable symptoms which have appeared at Manchester.

In Trowbridge and Bradford the distress among the manufacturers continued.

In Macclesfield affairs remain much in the same state as they have been for the last six months.

The vintage in Sicily will be very scarce this season. There are few grapes on the vines. The olive trees are in no better sit-

uation. Almonds also are expected to be extremely scarce.

**GREECE.**—There is nothing of interest from this quarter except the arrival of Lord Cochrane at Napoli, and his appointment as commander in chief of the Greek and naval forces.

**TURKEY.**—The Sultan was proceeding steadily and fearlessly in his undertaking, and so far as terror can operate upon the minds of those whom he might have cause to fear, he is likely to find every obstacle removed. The executions, banishments, and punishments of all kinds, of those who adhere to the old system, as well as the demolition of the dwellings of the Janissaries continue day and night.

The Russian Nobility have been required to assemble in *Moscow* the first of August, to attend the ceremonies of the Coronation ; which was to take place in that month ; and the 18th was mentioned. *Boston Traveller.*

**Public morals.**—The citizens of this town who have interested themselves in this subject, are entitled to the thanks of the community. The evils complained of are fearfully extending their ravages, not only among that class where a proper pride is wanting to deter them from the public exposure of vice, but even with those whose standing in society renders their example more pernicious in its effects upon others, than upon themselves. Our community is doubtless not more unfortunate in this respect than others, among the best regulated ; but it is prudent to use means to check the spread of a contagion, though but a single case of its existence has been detected, and it is with this view, not as a reproach upon us, but as affording an evidence of the high moral feeling entertained by our citizens, that the following proceedings have been adopted. They will meet the approbation of every deserving member of society.

"At a numerous meeting of Citizens of Providence, holden on the evening of Sept. 25, 1826, pursuant to adjournment. The Committee appointed to prepare a Memorial to the Town Council, upon the subject of Intemperance and Sabbath-breaking, reported a Memorial, which was adopted and signed by all the citizens present : Whereupon the same Committee, with addition of Messrs. Charles Dyer, Thomas Burgess and Benj. Aborn, were appointed to obtain further signatures, and present the Memorial to the Council. It was then, on motion of Mr. Aborn, Resolved unanimously, as the sense of this meeting, that we view with deep regret the apparent increase of the destructive vice of Intemperance, and the evasions of the good and wholesome laws regulating places of resort, by means of which evasions the young and the unreflecting, are often allure to certain ruin ; that we view with like regret, the too frequent and unlawful violations of the Sabbath day ; and that we feel it our bounden duty to give our active and

individual aid and support, to all the legal measures, which the constituted authorities of this town, may think proper to adopt in addition to their present regulations, for a more effectual suppression of these evils.

Resolved, That these proceedings be signed by the Chairman and Secretary, and published.

**JOHN HOWLAND, Chairman.**  
**JOSEPH L. TILLINGHAST, Sec'y.**

The Rev. Dr. Messer has resigned the office of President of Brown University, having filled it for the period of twenty four years.

**Errata.**—A very important typographical error occurred in our 5th No. which escaped our sight until lately. On the 38th page 2d column, 15 & 16 lines from the top, the words "of the old Testament not of the New," should have read "of the Old Testament if not of the New."

**R. C\*\*\*'s** communication was received too late for insertion this week. It shall appear in our next.

## MARRIED.

In this town, on Wednesday morning, by Rev. Mr. Edes, Mr. Cyrus Athearn, of Buffalo, N. Y. to Miss Lydia Stetson, of Boston.

## DIED,

In this town, 22d inst. Caroline Louisa, daughter of Mr. Henry S. Draper, aged 2 years and 8 months.

Same day, Miss Amanda S. Thornton, daughter of the late Mr. Stephen Thornton, aged 16.

On Sunday morning last, Samuel Augustus, son of Mr. Samuel Stone, aged 5 years.

On Monday last, Charles Lafayette, aged 16 months, son of Mr. Joseph G. Snow.

On Monday evening, very suddenly, mrs Vienna, wife of mr Thaddeus Curtis, and daughter of the late mr Ziba Darling, in the 27th year of her age. By this unexpected and trying dispensation of Divine Providence, a husband is called, not only to experience a sad reversion of his earthly prospects, but to mourn the loss of an amiable and affectionate wife ; three little innocents to suffer the irreparable loss of a feeling and careful mother ; brethren and sisters to lament the absence of one on whom they doated with all the fondness of tender fraternal affection, and society to consign to the silence of the tomb a most promising and valuable member.

On Friday evening, the 22d inst. Ephraim, son of mr. Alfred B. Lee, aged one year and 4 months.

On Wednesday morning, Mary Elizabeth, daughter of Mr. Samuel W. Butts, in the 5th year of her age.

On Tuesday afternoon, Charles Dyer, only son of Mr. Salmon Manton, aged 2 years and 9 months.